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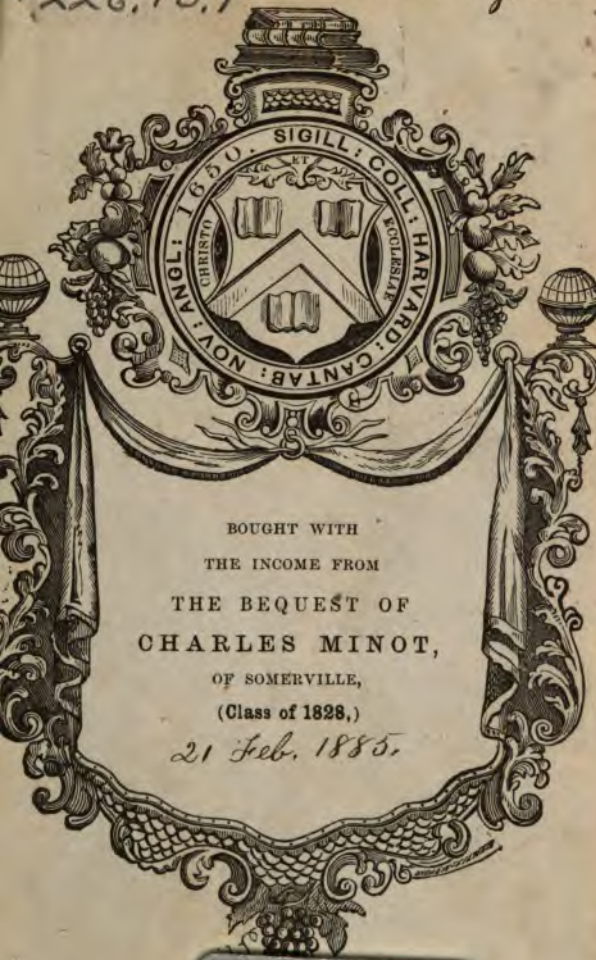

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THE

APOLOGIE

OF

GEORGE BRISSET.

EDITED BY

EDMUND GOLDSMID, F.R.H.S.,
F S.A. (Scot.)

PRIVATELY PRINTED, EDINBURGH.
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THE APOLOGIE OF GEORGE BRISSET, LORD OF GRATENCE.

Written vpon conſideration of the inhumane murther of the late French king, and ſent to Monſieur *Tauraine*, a Counſellor in the Court of Parliament of *Brittaine in France*, *Lord high Steward of the councell* of Nants; where the ſaid Noble man, with many others of account, were conuerted from the Church of Rome, and become true Chriſtian Catholicks, to the great ioy of all good Chriſtians.

Tranſlated out of French into Engliſh.

Printed for *William Barley* and *Iohn Baily*.
1610.

The Translator to the *Reader.*

THIS short discourse includes in it much substance, and layeth open the principal errors, by which the trayterous Papists haue so long gouerned the common-wealth of France: shewing how their reasons are badly grounded, ill applyed, and worse deriued for their purpose. Therefore I wish euery man would haue so much care of his soules health, as to imitate this new conuert in the searching of Gods word: and doubtlesse, then many would receiue true comfort, and discerne light from darknesse, and bee no more misse-led with that vncharitable rule of Popery, viz. That it is not lawfull for artificers, and trades-men, and those that bee ignorant people, to search into the Booke of God. By which meanes these Papists haue faire aduantage to muffle their scholers in any error, were it ueuer so grosse: where hauing their faith tied to another mans report, they must needs stand in danger of damnation. And that many more should not be seduced into the like opinion, here is (by an

inspiration from God) an Apologie made by a French gentleman, trained vp all his time from his infancie in Poperie, now reduced to the true knowledge of God, reuealed in his holy word, by searching out his saluation in the diligent reading and meditation thereof.

AN APOLOGIE OF

GEORGE BRISSET,

Lord of Gratence.

WHen I had throughly considered (right noble Sir) how that Rome continually striues to build vp the glory of her kingdome with the bloud of Princes, and to make by the same, a legend ful of sainted murtherers, I grew more desirous of my souls health then before. And that the changing of my religion, may make in you no ill impression of me, but that you would still hold me in the same estimation: I haue here set downe in writing, the motiues and reasons which haue induced me so to do: intreating you to beleeue that I haue not bin led vnto it, by any humane or worldly consideration. For I haue shut mine eies to many faire promises and aduantages, which were offered me by the church of Rome: and haue lost

the loue of many persons, which notwithstanding I will not ceasse to honor and loue; but principally your selfe, whose vertue and discretion I haue alwaies highly esteemed. Which doth not onely giue me hope, that you will the better tast my allegations, which I haue here briefly set downe: but also that many thousands hereby may returne out of the mists of Popery, into the light of truth: in the which God be theirs & my guide. And as my soule therein hath gained content, so I wish all mis-led beleeuers in that bewitching religion of Popery, be summoned, & call their intellectual senses together, and examine their consciences, whether saluation consisteth vpon the similitude of visible things (wherein I haue bene in former times nusled:) or the contemplatiue cogitatios of inward thoughts (wherunto I am now reduced) be the better. Therfore as an induction to this my Christian Apologie, I wish all true Catholickes to become true alleagiants to their Princes, and not to let the blind Bayard of Babylon, with the vaine glory of his outward ceremonies, bewitch you. And so with honest truth to the world, & feruent faith in Christ Iesus, I begin.

The time I was (right honourable, worshipfull, and well beloued friends) one of the number of the most zealous to the Romane religion, I had notwithstanding this perswasion with my selfe; that religion is not subiect to men, how great and

learned soeuer they be, but that they themselues are subiect to religion: also that religion is the rule of saluation giuen of God to men, and to which euery man ought to bee subiect; and that it is not lawfull for any one to exempt himselfe, or to change or diminish any thing therein. And thereupon demanding of some Church-men which I had best conceipt of, if this rule was giuen of God, they answered me, that it was in the sacred booke of God, called the Bible; and that there is no other booke besides which may be named the word of God. Following therfore this counsell, after I had prayed to almighty God to giue me grace to profite therein, I painfully endeuoured my selfe to reade that booke; and hauing chearefully read ouer all the Gospell, I was wonderfully astonished to find nothing therein, concerning the most part of those things, which had bene taught me. And that it is not in the Bible commanded at all to inuocate the Saints, nor to render any seruice to images, nor to sacrifice Iesus Christ, nor to pray to God without vnderstanding what we say; and that it speakes nothing of Purgatory, nor of Lent, nor of Masses, nor of Merits, nor of Monkes, nor of religious Orders, nor of the precedencie of the Church of Rome: nor in briefe of any of all those things, almost which were taught me in the time ignorance blinded me; which things I then thought had bene expresly commanded in that Booke of

the word of God. Furthermore I found (in the same) diuers passages which did seeme to me to be flat contrary to these things. Hereupon repairing my selfe to some of the same Churchmen, they answered me, and said that it was not lawfull for me to reade the holy Scripture, nor to search after things which surpassed my capacity, but to be directed by them: also that the Catholike Romane Church had so ordained, to whom the holy Scriptures belongeth, saying: that she is *the pillar and ground of truth*, 1. *Tim.* 3. vers. 15. *VVho heareth not the Church, let him be vnto thee as a heathen man, or a publicane. Matth.* 18. And that Iesus said to Saint *Peter, I haue prayed that thy faith may not faile thee.* Whereby it appeareth that the Church of Rome founded vpon Saint *Peter*, cannot erre in the points of faith, as they of the Romane sect affirme.

Whereupon aduisedly pondering these things in my minde, I said: I beleeue that Iesus Christ dyed for me, and that the promises contained in the booke of the word of God, doe appertaine vnto me as well as to Clergie-men: wherefore then should I not presume to see these things which appertaine vnto me? Contrariwise, if I had books of loue, or of tales and fables, they should not be taken from me; but now these men would bereaue me of the booke which they themselues say is the booke of Gods word. Adde to this; if it be for none to reade but the learned, neuer any

man should prepare himselfe to reade it, seeing hee cannot be learned before he haue read it. I had thought one had read the Scriptures to become wise in piety; behold these men would, that one should become wise before he had read it: wherefore then do they alledge passages out of the holy Scriptures, seeing they will not permit me to search whether their allegations bee true or not? My minde was therefore to see those places which they did alledge vnto me for the authority of the Church of Rome.

Now for the first, where the Church is called the pillar and ground of truth, I finde it there, no waye spoken of the Romane Church, no more then of the Grecian or Syrian Church: there being also no appearance that the diuine veritie should be grounded vpon men, but much more conuenient that men should ground themselues vpon the word of God. And therefore Saint *Paul* by these words only vnderstood that the church is established by God in earth, to sustaine and defend the truth against infidels, and the enimies of truth; and that these words do represent vnto the Church, her duty whereunto she is bound, and not at all her authority. So the Church of Syria planted by Christ and his Apostles, was the pillar and ground of truth against the Iewes and Pagans; but this did not exempt it from errour. The like may happen to the Church of Rome. As for the second place, which saith: *He that hearth not the Church,*

let him be vnto thee as an heathen man or a publicane: by reading the whole place, I finde easily that these words cannot serue to shew, that the Church of Rome which they call Catholicke, that is to say, vniuersall, should be iudge of the differences of religion. First, because there is not any mention at all in that place of the Church of Rome. Secondly, because the doubts of religion are not there spoken of, but the quarrels and differences betweene two brethren; where also it followeth, that he speaketh not of the Catholicke or vniuersall Church: for to end the priuate quarrels betweene two brethren, we must not expect the iudgment of the vniuersal Church. Therfore by the Church in this place, he meant the Pastors or gouernours of some particular Church, labouring to appease the differences betwixt particular persons, and that according to the rule of Gods word. He that will not then reforme and submit himselfe vnto them, is put into the rancke of Pagans.

Now to the third text, the consequence thereof seemes very harsh vnto me, *Peter, I haue prayed that thy faith may not faile*: therefore the Church of Rome cannot erre. For the reading through this whole place of Scripture, doth euidently shew, that Iesus Christ doth not speake to the Church, nor of the Church; but that he speaketh to the person of Saint *Peter*, preparing him to the temptation into which he forsaw, that hee should

shortly fall, and renounce his Saviour. Iesus Christ therfore promiseth him by those words, that his faith should not finally faile in this his temptation, but that God would raise it againe from that fall ; where if by Saint *Peter* he had meant the Church of Rome, is it possible he should not expound himselfe neither there, nor in any other place? Besides, if our faith rest it selfe vpon these presuppositions, which is to say, that Saint *Peter* hath bene head of the vniuersall Church, and that hee hath made the Bishop of Rome his successor, not onely in the Bishopricke of Rome, but also in the charge of head of the Church ; and that this charge hath succeeded euer since Christ, without varying in doctrine, and without interruption of succession : how is it that the people can bee assured thereof, seeing that for to know it, it is necessary to haue read ouer many histories, both ancient & moderne authors, written in latine, which they vnderstand not? In all this therefore am I not satisfied.

I must also confesse here, that hauing bene taught that the Church of Rome holds, that the consecration, and the transubstantiation is not effected in the Masse, if the Priest haue not intention to consecrate, I haue bene seazed with feare of being an idolater, knowing well, that very often the Priest hath his intention elsewhere ; or beleeueth not himselfe the very thing he doth ; for he may be a scoffer, or a prophane person. Some

there be, that in such a case adore that which the Priest lifts vp; worship bread, and call it their God, and their Creator. This perplexity is befallen me through the reading of the Gospell, where I haue found the institution of the Sacrament litle agreeing with that which the Priest doth in the Masse. 1. For there I find that all those that were present, did communicate; but here ordinarily the Priest onely eateth. 2. Also euery one there receiues both kinds: and Saint *Paul* 1. *Corinth.* 11. speaking to the people, commandeth them to proue themselues, and then to drinke of that cup: but at this day the cup is vtterly taken away from the people. 3. Iesus Christ did not there lift vp the hoast, as doth the Priest. 4. the Apostles did not adore the hoast, as the people do at this day. 5 In all the whole institution of this sacrament, there is no mention made of sacrifice, nor any command to sacrifice Iesus Christ for the liuing and the dead. 6. Christ spake in a language which those that were present vnderstood. 7. The Gospell saith, that Iesus Christ tooke bread and brake it. The Church of Rome on the contrary, saith, that the Priest doth not breake bread, but the Audience. 8. The Gospell saith, that which Iesus Christ gaue, was his body, (it saith also that he gaue bread.) The Church of Rome on the contrary, holdeth, that the bread is not the body of Christ, but that it ceaseth to be bread, and is conuerted, and transubstantiated into

the body of our Sauiour; which is as much as to corrupt the words of Iesus Christ. 9. I finde also in Saint *Matthew*. 26. *vers*. 29. and in Saint *Marke* 14. and in *Luke* 22. that Iesus did drinke of the fruite of the vine, that is to say, wine, with his disciples; it was therfore wine then when he dranke it. 10. I haue also found in the Apostle Saint *Paul* in seuerall places, as in the 1. to the *Cor*. 10. *vers*. 16. and *chap*. 11. & so forward, that we breake and eate bread; also he saith in these words; This is the body of Christ, and the bread which we breake is the communion of the body of Christ. But the Church of Rome denies all this, and saith, that this is not bread at all, and that we do not at all breake bread, but the figure of bread: how is it then that these appearances of bread should bee the communion of the body of Christ? 11. Finally, I see that the Gospell, according to Saint *Luke* the 22. chapter, and the Apostle Saint *Paul* in the eleuenth chapter of the first to the *Corinthians*, *verse* 25. do prescribe vnto vs, how these words, *This is my body*, ought to be vnderstood. For when it came to be spoken of the cuppe, in stead of that which is in Saint *Matthew*, *this is my bloud*, they tearme it thus: *This Cuppe is the newe Testament in my bloud.* The bread therefore is the body of our Sauiour in the same fashion, that that which is the cuppe is the new testament. Now it is not in substance, but sacramentally, as our Sauiour Iesus Christ also

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there be, that in such a case adore that which the Priest lifts vp; worship bread, and call it their God, and their Creator. This perplexity is befallen me through the reading of the Gospell, where I haue found the institution of the Sacrament litle agreeing with that which the Priest doth in the Masse. 1. For there I find that all those that were present, did communicate; but here ordinarily the Priest onely eateth. 2. Also euery one there receiues both kinds: and Saint *Paul* 1. *Corinth.* 11. speaking to the people, commandeth them to proue themselues, and then to drinke of that cup: but at this day the cup is vtterly taken away from the people. 3. Iesus Christ did not there lift vp the hoast, as doth the Priest. 4. the Apostles did not adore the hoast, as the people do at this day. 5 In all the whole institution of this sacrament, there is no mention made of sacrifice, nor any command to sacrifice Iesus Christ for the liuing and the dead. 6. Christ spake in a language which those that were present vnderstood. 7. The Gospell saith, that Iesus Christ tooke bread and brake it. The Church of Rome on the contrary, saith, that the Priest doth not breake bread, but the Audience. 8. The Gospell saith, that which Iesus Christ gaue, was his body, (it saith also that he gaue bread.) The Church of Rome on the contrary, holdeth, that the bread is not the body of Christ, but that it ceaseth to be bread, and is conuerted, and transubstantiated into

the body of our Sauiour; which is as much as to corrupt the words of Iesus Christ. 9. I finde also in Saint *Matthew.* 26. *vers.* 29. and in Saint *Marke* 14. and in *Luke* 22. that Iesus did drinke of the fruite of the vine, that is to say, wine, with his disciples; it was therfore wine then when he dranke it. 10. I haue also found in the Apostle Saint *Paul* in seuerall places, as in the 1. to the *Cor.* 10. *vers.* 16. and *chap.* 11. & so forward, that we breake and eate bread; also he saith in these words; This is the body of Christ, and the bread which we breake is the communion of the body of Christ. But the Church of Rome denies all this, and saith, that this is not bread at all, and that we do not at all breake bread, but the figure of bread: how is it then that these appearances of bread should bee the communion of the body of Christ? 11. Finally, I see that the Gospell, according to Saint *Luke* the 22. chapter, and the Apostle Saint *Paul* in the eleuenth chapter of the first to the *Corinthians*, *verse* 25. do prescribe vnto vs, how these words, *This is my body*, ought to be vnderstood. For when it came to be spoken of the cuppe, in stead of that which is in Saint *Matthew*, *this is my bloud*, they tearme it thus: *This Cuppe is the newe Testament in my bloud.* The bread therefore is the body of our Sauiour in the same fashion, that that which is the cuppe is the new testament. Now it is not in substance, but sacramentally, as our Sauiour Iesus Christ also

calleth it a commemoration or remembrance. I adde to this, that if the cuppe be the new testament, in the bloud of our Sauiour, as saith Saint *Luke*; it is not then the bloud of our Lord: For the bloud of our Lord, is not in the bloud of our Lord. Moreouer I confesse, that in the depth of my ignorance, it despighted me much to heare some of the reformed religion reproach vs, in that our Priests made God, and after sold him for a little money in their priuate Masses; and I haue heard some Doctours of the Romane Church hold, and maintaine, that the blessed body of our Sauiour Iesus Christ might bee carryed away by a mouse; which were able to make any mans heart tremble, that loued the honour of our Sauiour Iesus Christ, the sonne of the euerliuing God. Likewise to disperse the bloud of our Sauiour into so many places, and to inclose his whole entire body into an aume of bread, is not conformable and agreeing to the Gospell, which attributeth to him a body like vnto ours, to the end he should be our brother. Now those that alledge his body glorified, doe not consider at all that when hee instituted the Sacrament, his body was yet vnglorified; and which is more, the glorification hath nothing changed his humane nature but hath onely taken away from it all infirmities.

I haue also learned in the Church of Rome, that the sacrifice of the crosse, that is to say, the death of our Sauiour Iesus Christ, is our sole meanes of

redemption ; notwithstanding the Priests say, that the Masse is the same sacrifice of the Crosse, and that they sacrifice Iesus Christ really and effectually for our redemption : which to mee seemeth very disagreeable. For the one tels mee, the death of Iesus Christ is the onely price of our redemption ; and now they giue vs the sacrifice of the Masse for the same effect, which is not the death of Iesus Christ. And it cannot be said, that the Masse is the continuation of the sacrifice of the crosse ; for it should bee then the continuation of the death of Iesus Christ : and so Christ should dye continually.

Purgatory also is another peece of popery, which hath turned me from the Romish Church, since I haue found it to be grounded vpon this Maxime, that Iesus Christ by his death and sufferance hath satisfied for the finnes commtted before baptisme, but hath not satisfied for the sins committed after baptisme. For I haue said with my selfe, this is the most important poynt of all Christian religion : for it declareth vnto vs what it is that Christ hath done for vs. It is necessary therefore that this poynt aboue all others, should bee expresly and truly grounded vpon the word of God : yet notwithstanding, I could neuer finde any thing in the word of God, that could shew me one sillable for it. Then hath not Iesus Christ paid sufficiently to deliuer vs from Purgatory : and if hee hath paide sufficiently, wherefore doth

not God accept of that paine, for so much as it is worth? And seeing hee doth still intercede for vs in heauen, wherefore do not soules come forth from Purgatorie rather at his intercession in heauen, than through the indulgences of the Pope?

Also the Church of Rome holdeth, that all the faithfull which shall bee aliue at the last day of iudgement, shall not goe at all into Purgatorie. Could not God then as well free vs without wronging his diuine iustice? Nothing indeede that is defiled, shall enter into Paradice. But Saint *Iohn* in his first Epistle, and first chapter, saith, *That the bloud of Iesus Christ cleanseth vs from all sinne.* Likewise, according to the opinion of the Romish Church, in Purgatory sinnes are not cleansed, but are onely there punished; and torments are no purgation to make cleane the spots and pollutions of soules and their sinnes, but inflicting penalties: but Iesus Christ hee doth cleanse vs from all sinne, and makes vs cleare without spotte or filth. And needes must it indeed bee, that it belongeth to God himselfe to prescribe the meanes to worke our redemptions, and not for vs to inuent the way at our owne pleasure. And the meanes for vs to applie Gods grace and mercie, is not to displaye his iudgement in tormenting vs in fire. And to the same effect the holy Scriptures doe shewe vs diuers examples of some persons receiued into paradice, and that

haue entered into peace and glory immediatly after their death, as the Theefe vpon the crosse. *Luke* 23. ver. 24. But wee finde not one example of any body which hath bene sent into Purgatorie. It hath bene also no small matter, to finde out the errours of this Purgatorie, when I haue seene by experience that this fire burned for gaine and auarice. It is not knowne that euer particular Masses were sung, but for such persons as payed well for them; the poore must be contented with the generall and common prayers of the Church, of which the rich likewise hath his share; but neuer was it seene (at any time) that the begging Friers would goe to the buriall of a poore person; and yet notwithstanding, his soule cost Iesus Christ as deare, and is no lesse precious in the sight of God, then the soule of an Emperour. The letters of indulgence and dispensation that the Pope granteth, are but for persons of ranke and qualitie to him.

This also hath greatly moued me, that is, that they teach in the Church of Rome, that a man cannot bee assured of his saluation.

Whereupon I said to my selfe, shall I remaine in such a religion, in the which after I haue laid a foundation of merits and satisfactions, and also bought the same pardons of others, in the end of all I know not whether I be the child of God, or a limbe of the Diuell? What kinde of religion is this that teacheth such doubtfulnes? Where, on

the contrary, by the whole volume of the Scripture, God exhorteth vs to put our trust in him, & to fly vnto him with full assurance of faith; and he telleth vs, that we may haue boldnesse by accesse vnto him in assurance of faith through Iesus Christ. Consider with me also (beloued) that the commandments of the Romish Church are much more reuerenced then the commandments of God. There they teach, that the Church of Rome giues authoritie to the holy Scripture, that is, as much as the ordinances of men authorise the commandments of God. To eate flesh vpon good friday, they say, is a farre more greater sinne, then to commit murther or adulterie, and yet it was the friday vpon the which our Sauiour Christ did ordinarily eate the Paschal lambe. To blaspheme the name of God in this age of the world, is (amongst them) accounted for a light matter; but to speake euill of the Pope, especially in Italy or Spaine, is a burning matter, and vnpardonable. At Rome the Iewes hold a religion, which teacheth, that Christ is an impostor or iuggler; but to say that there is no Purgatory at all, is a crime worthy of the Inquisition. Now euery Bishop in our country of France can giue absolution in crimes and offences committed against Gods lawes; but none can absolue sinnes committed against the Pope, or his lawes.

This triple-headed Potentate doth teach many things contrary to the law and the Gospell. First,

God saith in the 20. chapter of *Exodus: Thou shalt not make to thy selfe the likenesse of any thing which is in heauen, or earth · Thou shalt not bow downe to them, &c.* But in the Romish Church they paint the holy Trinitie, they kneele downe before the images of Saints. Secondly, God saith in his law, *sixe dais shalt thou labour.* The Pope saith, Thou shalt not worke sixe daies, but thou shalt keepe such holy dayes as he enioyneth thee in the weeke daves to obserue. Thirdly, God saith by his Apostle, 1. *Tim.* 3. vers. 2. *A Bishop must be the husband of one wife, hauing his children vnder obedience with all reuerence.* But the Church of Rome commandeth, that a Bishop should haue neither wife nor children. Fourthly, God commandeth by his Apostle, 1. *Cor.* 10. *If any of them which beleeue not, call you to a feast, whatsoeuer is set before you, eate, asking no question for conscience sake.* The Church of Rome contrariwise saith, when you shall be inuited to the houses of hereticks, eate not of all that which shall be set before you in the Lent time, or vpon fridaies. Fifthly, God saith by his Apostle, 1. *Cor.* 14. *It were better in the Church to speake few words with vnderstanding, then ten thousand in a strange tongue.* The Church of Rome on the contrary, say all their Seruice in a language that is not vnderstood. And so in many other points.

If any one alledge vnto me the multitude of professors, I say that Christ *Matth.* 7. 13. would

haue vs enter by the narrow gate, and saith, that the broade way wherein the multitude doe walke, is the way to destruction: Therefore if in the reading of the word of God, I meete with any difficulties, I resolue with my selfe neither to be iudge nor interpreter: and that which remaines cleare and plaine, is sufficient to instruct and saue me. And truly since I conformed my selfe, to the true religion of our Sauiour Iesus Christ, I haue learned now to beleeue no longer by the faith of another. Nor truly is any man saued by atturney; which makes me earnestly to exhort all Romish professors to doe as I haue done for their owne saluations: and to thinke seuerally vpon these things, that their soules may be deliuered out of captiuity; that we may together glorifie God vpon earth, being desirous to bee glorified by him in heauen.

And now to you, you Romish Catholickes, as you tearme your selues, you that haue nusled me long in ignorance; now that the true light hath opened mine eies, I will as plainly lay open, and set abroad your superstitious practises, which now to my soules sorrow, I haue bene witnesse of. First, ye neuer came in with your miters, robes, and rings, by the doore, as did the poore Apostles; but by the window, like robbers, theeues and murtherers, with *Simon Magus*, and such like. Neuer was your proud power of our heauenly fathers planting, and therefore at the last it must

vp by the rootes; yee must in the end be destroyed without hands: inuisibly shall ye be striken, as was the great tyrant *Antiochus:* with the mighty breath of Gods mouth, which is his inuincible word, shall your false kingdome be consumed. This reckon I to be sufficient to declare you both to God and man, most spightfull traitours vnto those that will not bee wilfully blinde. And to proue you spirituall theeues, is the purpose of my writing: for proofe whereof I neede not to seeke further then into your owne open acts. How long haue ye kept the eternall testament of Christ vnder your filthy feete from the peoples reading; which is the liuely foode of their soules? yea how many innocent Christian creatures haue yee most cruelly murthered to cause them to abhorre it? I haue knowne you burne a worshipfull gentlewoman for having but one chapter of S. *Matthews* Gospell written in her house; and another man for hauing S. *Iohns* Gospell: beside many other cruelties by you committed. Some haue you burned for not allowing your pilgrimages; some for not beleeuing your pardons; some for not fasting the friday, for not obseruing your Lent; some for your Purgatory, some for your images; some for not praying to dead Saints of your owne making; some for not creeping to the crosse; some for not going on procession; and some for holy-water: and for other vaine trifles of your

owne inuenting. Too long were it to recite all your acts of mischiefe, which yee haue alwaies practised to deface Gods word. Neuer were ye yet content that the seede of saluation should fructifie among the people, but euermore ye haue stroue to stop the sweete blast thereof, thereby to do the diuell your father a pleasure. Yee are those wild swine, leawd shepheards and Foxes, which haue rooted vp the Lords vineyard: therefore how terrible will your sentences be against you at the latter day, where in feare yee shall confesse openly all your damnable foolishnesse, and that ye haue bene wilfully ignorant of the truth, and haue tired your selues in the waies of wickednesse and destruction?

Before your owne faces I will more plainly set downe your abhominations, and good workes as you call them. You are, I say, bewitchers of our French Parliaments, wherein yee haue depriued altogether the common people of the Bibles reading; onely you admit it to three degrees of men, to Gentlemen, Merchants and Priests: all artificers, and men of the common sort, clearly excluded; as though God were partiall, not willing his lawes and sweete promises should be knowne to poore men, vnto their soules saluation.

These be the good workes that (you say) will iustifie you before your God the Pope. These are deeds of supererogation, wherwith you scoure your fiery Purgatory. These are the merits of your

satisfactions, whereby you get heauen when God is not at home. Oh shamelesse murtherers! If he be called a mankiller that killeth the body, much rather he that killeth soule and body. All the world in a manner derideth your proceedings, and laugheth to scorne your vnprudent practises. Christ neuer contemned the poore, but blessed them aboue all sorts of people. Not onely opened he his Gospell to the poore in his owne person, bat also appoynted the poorest sort of men to declare it after his departure, enduing them most largely with his Spirit from aboue. He chose the weake to confound the strong, and the poore to deface the proud. Neuer sent he such glorious and Lordly Prelates to sit in Consistories, Councels, and Sessions, to the destruction of such as beleeue faithfully in Christ: therefore it is easie to perceiue whose seruants you be. You euermore call vpon earthly gouernours, as did *Simon Magus* your predecessour vpon the Emperour *Nero*, to martyr the Gospell-preachers. Christ neuer willed any to be brought to his faith by compulsion, neither vsed the Apostles to enforce any man thereunto: But you like tyrants, more cruell then the Turke, constraine people to your false faith by diuers kinds of torments. The true faith which commeth by the Gospell preached, bringeth forth the workes of the Gospell, which are the fruits of loue and gladnes, peace, patience, gentlenesse, long suffering, meeknesse, chastity, temperance, and such

like. But your good works, as you terme them, be the going for pardons, the seeking of images, the praying to dead Saints, the taking of holy water, the hearing of Masse without vnderstanding, the wearing of beads, the offering of candles, the idle spending of your holidaies, the comming to confession, the creeping to the crosse, the fasting of Saints eues, the praying for all Christian soules, the building of Monasteries, and chanteries, the charming of Churches and chalices, with a thousand superstitions more for your profit and aduantage. These, I say, and such like, are your good workes, which beget nothing, as Saint *Paul* saith, but haughtinesse, vaine glory, couetousnesse, pride, hatred, malice, manslaughter, gluttony, drunkennesse, sloath, idolatry, sedition, witchcraft, fornication, letchery, and such like sins of the flesh.

And now to conclude with this my soules prayer: Oh eternall Father, for thy infinite mercies sake, graciously grant that our soueraigne Lord and king, *Lewis* the 13. may be so inspired with the true vnderstanding of thy word, that hee would clearely cast out of his priuy Counsell house, these locusts of Ægypt, and daily vpholders of Sodome and Gomora, the popes cruell cattell; to the vniuersall health of his people: for neuer shall he haue of them but deceiptfull counsellers, and hollow hearted gentlemen. Finally (O Lord) take from thē their inordinate pompe, and riches, and more godly bestow it, to the aide and maintenance of

the commonwealth. As for an example, it hath in times past bene done in England, our neighbour kingdome; where all Monasteries, Nunneries, Conuents and Friers houses, were conuerted into schooles of Christian learning, hospitals for sicke persons, and conuenient dwelling places for poore and aged people: reserving the rest of their lands and goods, to the maintenance of their citties and townes. Which godly deede is now commended through all Christendome; and there (O happy country) is Christ truly harboured, nourished, couered, fed, and visited in his diseased members: all which will be recompenced at the latter day. God grant that France, and all other nations may do the like. *Amen.*

FINIS.

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